

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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CHURCH MISSIONARY SOCIETY.

Eighteenth Report.

(Continued from p. 590.)

AGRA.

Under this head some particulars are given respecting Abdool Messeeh.

An intelligent and pious Officer, whose assistance to Abdool was mentioned in the last Report, being called away from Agra, engaged Mr. John Lyons to superintend the Schools, and render aid to Abdool. This officer writes, in May of last year:

"Abdool joined me at Meerut, and accompanied us to Delhi. There he underwent a scrutiny from some of the Officers of the fallen representative of the Mogul Majesty. His arrival, character, and deportment were reported to the King; I suppose in terms rather favourable than otherwise, for he sent for a copy of the Gospel, and received from Abdool that of St. Matthew in Arabic. Abdool, during my stay, was amused with hopes of being called before his Majesty, to converse on religious topics; but, after my departure, I ascertained by letter from Abdool, that, after lingering in expectation of a mandate to appear in the Royal Presence, he was at last told that he might be permitted the honour, but that it was requisite that he should take the accustomed presents, which amounting to a sum out of his power to command, he was fain to return forthwith to Agra."

In the following September, the same friend spent two days at Agra.

"This gave us an opportunity (he writes) of seeing dear Abdool. He is much broken in constitution, though as corpulent as ever. He is obliged to sit in Church, and cannot mount a horse. It is a blessing not to pass unnoticed, that, during his illness, the worship of the Kuttra was never interrupted. A Congregation of about 40 still meet there. From the accounts

which Abdool gives of the Nicodemuses, it is I think, plain, that the work of God is going on in the hearts of many."

The growing infirmities of this good man debarred him from the pleasure of meeting his much-loved friend Mr. Corrie, on his arrival in India.

"Abdool Messeeh maintains (Mr. Corrie writes) his Christian character; but is almost disabled from labour by a constant pain in his loins, which renders him unable to stand, even in reading Public Prayers."

A Letter which he addressed to the Secretary of the Society will be read with pleasure, by all who have taken an interest in his character, and proceedings.

Of some persons who had laboured with Abdool, the Committee have collected a few particulars.

His nephew, Inayat Messeeh, accompanied the Officer before mentioned to Rewary, who speaks of him as "a fine promising young man, diligent and faithful, with much of his Uncle's mild spirit," and hopes, by the blessing of God, to find him very useful.

Of Molwee Munsoor, the same Officer writes:—

"Munsoor, of whom I confess I once had but little hope, is wonderfully changed. He has become modest and humble, anxiously desirous of doing good, and is only waiting until God gives him strength, after a severe illness, to go out and preach to the circumjacent villages."

The death of Burruckut Ullah was anticipated in the last Report. The Committee are thankful to record, from a Letter of the Officer so frequently quoted, the following circumstances of the departure of another Native Convert to his eternal rest:—

"In my last letter, I acquainted you with my anxiety respecting Burruckut Ullah. I have now to communicate the afflicting, though perhaps not unexpected, intelligence of his death. He

died at Delhi, in May, shortly after his arrival. His family met him at that place; but, as none of them had his spirit, I had no accounts by which I could judge of his dying hours. From the resignation evinced by him at parting, and from the patient meekness with which he endured his sufferings whilst present, as well as from the steadfast hope that he constantly expressed of acceptance through the merits of the Saviour, I have not a doubt that he died the death of the Righteous; and that he is reaping the reward of those, who, by patient continuance in well-doing, seek for Glory, and Honor, and Immortality in the Heavens, through Christ Jesus."

MADRAS AND SOUTH INDIA MISSION.

The communications from the Corresponding Committee at Madras under whose direction this Mission is placed, have been very extensive and important. They detail various openings for exertion, presented in the Peninsula of India; and many useful labours which are now carried on there.

The increase of competent native teachers is a ground of much thankfulness. In addition to those previously connected with the Mission, several others have given themselves to this service, with an evident blessing. The labours of Sandappen to the north of Madras, of Appavoo to the westward, and of others elsewhere, will be read with joy.

The rapid extension of education is another call for gratitude. Mussulmans and Hindoos are, in many places, eager to procure instruction for their children; and petitions for the establishment of schools pour in from various quarters.

Mr. Rhenius has continued his usual course of labour. He has added to the employments mentioned in the last Report, a revision of the Tamul Old Testament, so as to adapt the Version to more general use.

A regular Christian Church has been formed, which assembles in the Mission House. Mr. Rhenius has been

properly cautious in admitting to baptism: it would be easy to multiply nominal Christians. He has also exercised the discipline of the Church, where he has judged it necessary; to the benefit, it may be hoped, of offenders; and to the due warning of a Christian people, while mingled among the Heathen.

For a variety of important details the Committee refer to Mr. Rhenius's journal. It is full of information respecting the natives.

After describing the duties of the Catechist and Reader, the Corresponding Committee state—

It is proposed that a Seminary shall be formed shortly, for the education of a select number of children, chiefly Christians, in more advanced stages of learning, and in Theology; for eventual employment in the Society's Missions.

It is observed, in the Report, that Mr. Rhenius justly regards his frequent conversations with the natives as a most efficacious mode of awakening attention to the truths of the Gospel; but it is added—

Considerable opposition has, indeed, begun to manifest itself; yet, as Mr. Rhenius remarks, this "furnishes some traces of the way in which real Christianity has usually proceeded—prosperity with afflictions!" The power and influence of the Scriptures are, indeed, increasingly discovered.

A native Tamul Bible Association was formed at the Mission House, on the fifth of November. About 100 persons were present, Christian and Heathen. Two Brahmins spoke on the occasion, and bore testimony to the value of the Scriptures.

It having become necessary that a Church should be built in Black Town for the accommodation of native Christians, the corresponding committee circulated a paper, in the month of June of last year, inviting subscriptions to this object.

An extract from this address will fully explain the grounds on which the application was made.

"In order that not only children and youths, but adults too old for school

instruction, may have an opportunity of hearing and understanding the Word of God and the doctrines of the Christian Church, as well as for the sake of the numerous natives in the Black Town and its immediate vicinity, who though already nominally Christians are from the want of suitable instruction grossly ignorant of all that relates to Christianity, it has been resolved to build, in the Black Town, a church in which divine service may be performed, sermons preached, and the Christian sacraments administered, in the native languages; there being, at this time, no place of worship in Madras for the performance of divine service in the native languages according to the Ritual of the Church of England, to which, by the new Ecclesiastical Regulations, the Missionaries of the Society are admissible.

"In furtherance of this design, the correspondents of the Church Missionary Society at Madras have purchased a piece of ground, in a central situation in the Black Town, sufficiently large to admit of the erection of a Church; the cost of which, added to that of the site, is estimated at 3500 pagodas."

TRANQUEBAR.

From the Report of the corresponding committee, it appears that the number of scholars had increased, at the end of last year, from 825, the estimate at the time of Mr. Schnarre's visit, to 958.

Mr. Strachan's report of a visit which he paid to the schools in Tranquebar will be heard with much pleasure.

He writes, under date of May 5th, 1817:—

"We have enjoyed a high gratification. As many of the children as could be assembled on a short notice from the adjacent schools, were collected together for our inspection at the Church in the country. The number was 376, from the schools within this district; and but for the circumstance of the great native feast happening at this time, there would have been many more. Nothing could exceed the nice order of their arrange-

ment and proceedings. The children of the town schools and the Seminarists were arranged in double rows, from the entrance to the centre of the Church, where chairs were placed for us. There, and in other compartments of the building, were seated on the ground, in the neatest ranks, and with their bundles of Ollas and sand before them, the boys from the neighbouring country schools.

"We were received, on our entrance, by a respectful salutation from the English scholars and seminarists; and as soon as we were seated, a hymn was sung, which was followed by a rehearsal of the 103d, and another psalm, by all the boys of the English school. Conversation on Geography, and familiar dialogues, between different boys, came next, and exhibitions of their writing. Some of the children who maintained the conversations, which were considerably correct, were not more than twelve years of age. Reading ensued, by verses in the English Bible; and we then removed among the native school children, and witnessed an exercise in Arithmetic, which was performed by a great number, very expeditiously. The evening drawing in fast, there was not time to go through all the heads of examination. Some little Tamil reading, however, took place; and the whole was concluded by a hymn, and the Hallel-jah song by the Seminarists. We left the assembly greatly delighted with all that we had seen and heard; and desiring earnestly the prosperity of these Institutions, and a rich blessing on them from above.

"Mr. Schnarre thinks that we might form our own Catechists, &c. from our seminarists. He has some very promising young men with him. Let every Chaplain and every Missionary undertake the education and oversight of a few Christian youths, each choosing his own number, and form them to his hand for the future work of the Lord. This will exercise hasty spirits; but it is a good work, for both teachers and scholars. If the plan prosper, great indeed will be the blessing. If the ei-

fect be limited, even to the saving of the souls of some of the seminarists, will not the reward be great? Ziegenbalg came to India, encouraged by a Christian friend to consider, and long stayed his mind on the reflection, that he would be abundantly recompensed for the toil and trouble, if, by his ministry, one soul was gathered to the fold of Christ in this land."

(To be continued.)

LONDON JEWS' SOCIETY.

JOURNAL OF REV. N. SOLOMON.

(Continued from p. 593.)

The abolition of the ceremonial law under the Christian dispensation, is another great obstacle in their way, and against which, all without exception loudly and with an air of triumph exclaim.* That this should form so formidable an objection, in their opinion, against Christianity, may be accounted for in different ways—their views, in the first place, of spiritual things are so scanty and circumscribed, that they are altogether unable to look through the figure to the substance, and are too apt to substitute a form for a reality. The only characteristic which marked and distinguished Judaism from Christianity, and other religions, was their extreme and minute observance of the ceremonial law of Moses, enlarged and branched out to an absurd extent by the Talmudical expositions: it was in the strict observance of these commandments that they assumed a superiority over surrounding nations; time and habit also led them to regard it as that which constitutes the very essence of their religion. And finding at the same time nothing else in themselves or their religion, capable to support or alleviate the remorse of a guilty conscience, they stamp no less than an eternal value upon temporal ceremonies, and vainly imagine that their religion must altogether fall or stand with these shadows and figures. I am

* On this subject, what they most insist upon is the change of the Sabbath from Saturday to Sunday.

1.1 to these remarks from the simple conviction, that in order to remove the effect, it is requisite to be acquainted with the cause. Let Christians prove to their Jewish brethren both the theory and example, that *true religion* consists not in unmeaning ceremonies, that God is a spirit, and they that worship him, must worship him in spirit and in truth: that, that being who is glorious in holiness delights not in such sacrifices; that "to obey is better than sacrifice, and to hearken than the fat of rams:" and then let us point out to them their original use and intent, how they were shadows of good things to come, and how the substance of every one of them may be traced in the grand and stupendous system of Redemption revealed in the New Testament.

Among other objections, one which requires our attention and serious reply is, that "many predictions in the Old Testament, the accomplishment of which were to be synchronical with the advent of the Messiah, remain to the present as yet unfulfilled. Some of these prophecies, however, are by no means to be understood in a *literal* sense, and others relate exclusively to the *second advent*, which will be triumphant and glorious: but of this the Jews seem to form no idea whatever, though their own commentators themselves confound it with their strange supposition of two Messiahs, one of whom should appear in an humble and suffering form, and the other as a triumphant king and conqueror. But there is one highly important circumstance, in which the Jew will at last take up his refuge in his controversy with the Christian, and where in my opinion, he finds the greatest difficulty in reconciling his mind to the religion of Christ; and that is, the very painful fact, that thousands of those who call themselves by the name of Christ, live and act not as if they were the followers of the Holy Jesus, but as worse than Heathens and Publicans. This is a subject on which I do not dwell with pleasure, but I cannot refrain from mentioning it to your Ex-

cellency. Where, asks the Jew, is the excellency of Christianity above Judaism? where is the humility, the meekness, the love, the good will you speak of? This we know, is in reality no objection whatever against our religion itself, for the question is not what Christians *are*, but what they *ought to be*, and what they *will be*, "if so be that they have heard of Christ, and been taught by him as the truth is in Jesus." But such is the unhappy effect! and, O! that Christians would consider their awful responsibility. O! that they would remember that by their unholy and impure lives they "crucify to themselves the Son of God afresh," and put him to an open shame, and disgrace their holy religion, while they endanger their immortal souls. Would Christians only live according to their holy profession, and would they display in their actions and lives, the transforming and sanctifying influence of the blessed Gospel of Christ, they would at once refute the most formidable objections, afford the most cogent arguments, and preach the most eloquent Sermons in favour of Christianity.

I made the above observations to your Excellency, in order to shew that Christians in general, and especially those who are surrounded by numerous Israelites, may in their various capacities contribute much in directing their attention unto the most important of all subjects, viz. the salvation of their souls in the reception of the Messiah, Redeemer, and Saviour. If pious and able Christians would employ a part of their time and talents in composing and distributing among them short tracts in the language of their respective countries, they have reason to expect the blessing of the Almighty, and may be made honourable instruments in hastening the coming of our Lord and Saviour Jesus Christ and his glorious kingdom: and great shall be their reward.

The distribution of the New Testament in the Hebrew language, and in that which forms the Jewish dialect, I need scarcely mention to your Excel-

lency, as the only effectual weapons that will be mighty through God "to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ." But the above observation, and indeed a slight acquaintance with the mind and spirit of the Polish Israelite, will, I think, convince us of the indispensable necessity of sending also good books and good Missionaries unto them. For my part, impressed with the importance of the subject which I have feebly endeavoured to lay before your Excellency, and convinced that all other means used for the conversion of the Jews, except the preaching of the pure Gospel, in what shape soever it be, must prove ineffectual. I have devoted my life and my talents, limited and insignificant as they are, to the service of my Redeemer, and to the eternal welfare of my brethren according to the flesh; and repeatedly would I express my unfeigned and humble gratitude to his Imperial majesty, that he has deigned to offer me his permission and protection in the exercise of my labours in his majesty's vast dominions, and should it please the Lord, to bless in any degree my poor endeavours, I shall truly rejoice, to have brought but *one* stone to the foundation of that spiritual temple, which, I am sure, was not out of the benign Emperor's view, when he had so graciously condescended to remember the children of Israel, and to sign a decree, the object of which is, their spiritual and eternal welfare.

Permit me, Sir, to conclude this paper, with a single, and not unimportant suggestion. It is agreed, on every side, that among the various ways and modes in which we may be engaged to promote the welfare of our fellow-creatures, one highly momentous branch is, the attention which we pay to the rising generation. Will not this apply with considerable force with regard to the Jewish nation resident in Poland? It is a notorious and melancholy fact, that of all the Jewish tribes

scattered on European ground, they are the only people who continue to neglect the education of their children, under the superstitious and pernicious notion, that it interferes with their religious principles. The studies of their youth, which are generally continued till twenty years of age and upwards, are confined solely to the Talmud, and its innumerable host of commentators, which, in the language of an enlightened Israelite, forms *une science qui mène à rien*—this stupendous work, replete with superstition and absurdity, they have adopted in preference to the Bible itself; rejecting all study of language, history and science, as hurtful and unprofitable, they thus infuse into the soft minds of their youth, notions and principles directly contrary to sound reason as well as to true religion, and highly prejudicial to their own solid happiness, to that of their country, and of society at large. Does the child arrive at the age of twelve or thirteen years, he is now put into a matrimonial condition at the discretion of his parents, and after six or seven years more of Talmudical nonsensical employment, he is thrown upon the world, surrounded by a considerable family, and ignorant of all art, science, or profession whatever, he is forced to have recourse to precarious and uncertain means of subsistence; is thereby rendered incapable of all reflection or investigation, and dead to all life-giving resources, either of useful science, or true religion.

It cannot, however, be denied by any reasonable being, that every sovereign has an incontestible right to exercise a watchful eye, and to *urge* the education and cultivation of youth in his lawful dominions. The infinite importance of providing a proper education for the Jewish youth in Poland, did not escape the penetration of the great Joseph II. emperor of Austria, and numbers of that people in Galicia, still experience the salutary and happy influence of his schools so wisely appointed, and beautifully arranged, exclusively for the education of Israelite children; many it has led to the

habit of reading and reflection, and rendered them capable to examine the claims of the Christian religion, by means of those books which were otherwise inaccessible to them, and not a few have, through that means, been awakened to a sense of the insufficiency of Judaism, and the superior excellency of our holy religion.* That a similar plan might be easily adopted and *enforced* by his Imperial majesty, on his majesty's Jewish subjects in Poland, I think, will admit of no question whatever; that such a plan, if prudently conducted, will, and *must*, ultimately prove useful in conducting them to the Christian faith, will admit of little doubt. But *one* circumstance, I must take the liberty of stating to your Excellency, viz. *that some of the more enlightened part of their community ardently wish, and impatiently wait for his majesty's command respecting such an institution, and they even request me to propose it to his Excellency the prince Galitzin, and to state, they are willing to assist in forming a plan that would involve the government in no expense whatever, and the object of which would be, to turn a part of the public properties of the communities, otherwise spent in useless ceremonies, &c. into this most salutary channel.* This, Sir, is, in my humble opinion, a subject extremely important, and highly deserving our immediate attention. Should his Excellency the prince Galitzin conceive it in any degree practicable, I should be happy to suggest such remarks respecting a plan of that kind, as in my mind, might, I trust, be conducive to its ultimate success, and to the promotion of the grand end, which, as Christians, we must never lose sight. I have only farther to acquaint your Excellency, that my present intention is to settle at Wilna, for the ensuing two or three years, for the purpose of promoting the know-

* The writer takes this opportunity of paying a tribute of gratitude to the memory of that wise Emperor, through whose care alone, he also was taught to read, reflect, and judge for himself, and has thus, through divine mercy, emerged from the depths of darkness and superstition into a land of light and life.

ledge of the Messiah and his Gospel, among the numerous Israelites which inhabit that city and neighbourhood. My plan in pursuing this blessed object will be simple, as it is, I humbly trust, undertaken in dependence on the blessing from on high, and not on the wisdom of man. It shall consist, as far as I can judge at present, in expounding the Scriptures of the Old and New Testament, in distributing Bibles and suitable tracts, in visiting Jewish families, and in instructing those poor children, whom their parents shall be willing to put under my care. Should I meet with a favourable opportunity to further the laudable views of your Committee, I shall rejoice to avail myself of it, fully persuaded that these two streams of benevolence and charity proceed from the same fountain, and will ultimately unite in the same ocean; that they are undertaken in one and the same spirit, have in view one and the same object, and will finally redound to the praise and glory of one and the same Redeemer, in whose communion and love I have the honour,

Sir, to remain, Your Excellency's most humble and most obedient Servant,
B. N. S.

MISSIONARY SOCIETY OF
CONNECTICUT.

Twentieth Annual Report.

Continued from p. 595.

The Rev. Ebenezer Kingsbury has a stated charge in Hartford, but laboured as a missionary in the counties of Wayne, Bradford, and Susquehanna, and in several counties in New-York.* The parts of the country through which he travelled, he represents as very destitute of Gospel instruction. In the eastern parts, which are best supplied, many of the churches have no pastors to break to them the bread of life; and those which have ministers settled, enjoy their labours but a third, and at most but half of the time. The Western counties are still more destitute. He laboured nearly twenty-seven weeks; rode one thousand one hundred and sixty-one miles: visited two hundred and fifty-five families; and preached one hundred and twenty sermons. He visited but one place in which there was

* This labour was performed in 1817. Mr. Kingsbury's journal for 1818, was not received in season for this Narrative.

a special revival of religion. But it was an encouraging consideration, that meetings for public worship were full and solemn. Demands for missionary labour were more urgent, and invitations more pressing to visit the settlements, and preach the Gospel, than at any former period. That part of the country, he thinks, will need missionary labour for a long time, as the people are unable to support the ministry of the Gospel.

"The little churches," he observes, "which are scattered in the wilderness, are sighing and crying for the bread of life; and were it not for Missionaries, they must be wholly destitute." While he laments that the word of God has so little effect on the hearts of many, he is encouraged that God is "erecting standards for his name; that so many are disposed to hear, and that some have been called out of darkness into marvellous light." The people desired him to express their gratitude to the Missionary Society, for their kind attention to them; and he adds, "Many prayers ascend to God for the prosperity and success of the institution."

The Rev. Amos Chase received an appointment for one year, to labour in the north-western parts of the State. He entered on his mission, 7th September, 1817. A great part of the year he was engaged at Oil Creek, at the expense of that people. From his last communication, it appears that he had then spent twenty-nine weeks as a missionary; in which time he had preached much; formed churches; visited families; and preached in some new settlements where the Gospel of Christ had never before been preached. The distance of these infant settlements from each other required much travel, and through bad roads which was attended with great fatigue. The people gave good attention to hearing the word, which was blessed to individuals in many places, and came with power upon some congregations. The prospect of Zion's prosperity seemed brightening in those dark regions.

The Rev. Erastus Ripley received a commission to perform missionary labours in Pennsylvania and Ohio. Twenty-three weeks were the term of his mission, in which time he travelled two thousand miles, and preached one hundred and sixty-six sermons; visited one hundred and five families, and forty-eight schools. In some parts of his tour, he had the pleasure to witness hopeful appearances, and in others revivals of religion.

The State of Ohio has shared largely in Missionary labours; but considering the extent of country and its rapid settlement, the people are not as well supplied with preachers as they were when the number of Missionaries was comparatively small.

The church and congregation in Euclid, are the stated charge of the Rev. Thomas Barr. His journal has not yet been received, but by letters it appears that he had laboured twelve weeks since his last Report. No material change has taken place the year past in that section of the country; though appearances

in favour of religion, are, on the whole, more promising. The country is rapidly populating; new churches are forming, and the demand for ministers is greatly increased.

The pastoral charge of the Rev. Joshua Beer is in Springfield. The prospect of removal, and the want of health, prevented his performing much missionary labor the past year. He spent seven weeks in Newtown, Ellsworth, Petersburg, Canfield, Milton, and Goshen. The general growth of the church in these parts was gradual. Infidelity and Universalism appeared to be on the decline; and truth was gaining ground.

The Rev. Alvan Coe has a pastoral charge in Greenfield, but spent some time as a missionary, in which he preached fifty-six sermons. In some of the settlements which he visited, God had appeared in his glory to build up Zion. A number of towns were able to support the preaching of the gospel a part of the time, and earnestly desirous of obtaining gospel ministers. Mr. Coe, by appointment of the Grand River Presbytery, visited the neighbouring tribes of Indians. His account respecting them is favourable. Several of them appeared to be real Christians, and in general, they manifested a willingness to hear the Gospel preached.

Thirteen weeks of missionary service were performed by the Rev. Giles H. Cowles, who is settled, for a part of his time, over a church and congregation in Austinburg. His labours were bestowed in adjacent destitute towns.*

The Rev. William R. Gould spent thirty-one weeks in the missionary service. His charge is in Gallipolis, which is on the southern border of the State. He rode one thousand three hundred and seventy-two miles, and preached one hundred and seventy-six sermons. In the region in which he laboured, though there are many things encouraging, yet on the whole, prospects are gloomy. Erroneous preachers have intruded themselves into every part.

In Hudson the Rev. William Hanford has the charge of a church and congregation. Twenty-eight weeks were spent in missionary labours, and one hundred and sixty-four sermons preached by him. He formed one church, and assisted in the discipline of another; visited families, and administered the ordinances of baptism and the Lord's supper. The people of his charge have lately erected a house for the public worship of God.

In Granville the Rev. Timothy Harris has a pastoral charge. His missionary labours were near the central part of the State. In most of the settlements which he visited, the people gave serious attention to the word preached; and were anxious to enjoy the stated administration of the word and ordinances. In Bennington, the special grace of God has been recently manifested, and some hopefully brought out of darkness into marvellous light. He spent a little more than eleven weeks;

* Mr. Cowles laboured more than the time mentioned in the Narrative, but his journal did not come to hand in season for insertion.

preached thirty-seven sermons; visited one hundred and sixteen families; and travelled four hundred and thirty-six miles. He has had the pleasure of seeing the work of the Lord prosper in his hands among his own people, of whom twenty have been made the hopeful subjects of divine grace.

The Rev. Luther Humphrey's fixed residence and pastoral charge are in Burton. He spent twenty-eight weeks in missionary labours; preached in thirty-eight different towns; and distributed his labours in such manner as he judged would be most conducive to the prosperity of Zion. In some of these towns were refreshings from the presence of the Lord, and many were brought into the kingdom of Christ. The people, in general, rejoiced to hear the preaching of the gospel; and, in some places, when they could not enjoy this privilege, they regularly assembled on the Sabbath, for united and public worship.

In Harpersfield the Rev. Jonathan Leslie has a pastoral charge. He spent ten weeks in the missionary service, & preached thirty-six sermons. He travelled over a great extent of the northern part of the State. West of the Cuyahoga, are settlements scattered on the Lake shore to the western boundary of the fire lands. Back from the Lake about five miles, is another string of settlements; and some still further south to the line of New Connecticut. Most of the towns in Huron county have families in them. On Sandusky and Miami Reserves, are considerable settlements; and but one minister of the gospel to teach them the way of life. Sandusky is increasing in population; but the moral state of the people is wretched, and still more so is that of Miami. God's holy day is scarcely known by many families, and of course is totally disregarded. Yet even in this place of moral darkness, there are two or three Christians, who frequently meet for prayer. He was never so convinced of the importance of preaching the Gospel, for the present happiness of men, as during this tour. He and Mr. Coe were appointed by the Grand River Presbytery, to visit the Wyandots, and Senecas. A favourable door seems to be opening for their instruction.*

The Rev. Amasa Loomis has been recently installed over the church and congregation in Painsville. He spent thirty-eight weeks in the employment of the Missionary Society. During this time he rode one thousand and eight hundred miles; preached one hundred and twenty-six sermons; and assisted in forming two churches. He had the satisfaction to find some serious people in almost every place, and to see a general improvement in morals, and attention to the Lord's day. Erroneous teachers had crept into some towns, but made no progress. There was no revival of religion, to any considerable extent, in those parts of the country which he visited; but there were some encouraging and refreshing prospects in Harrisville.

* Another journal has been received from Mr. Lesslie, but too late for insertion in this Narrative.

The Rev. Caleb Pitkin is settled over the church and congregation in Charlestown. In twelve weeks, which he spent in missionary labour, he had the pleasure of witnessing some hopeful conversions. In performing his tour, he rode six hundred and fifty-nine miles; preached sixty-five sermons, and assisted in gathering two churches.

In Aurora, the Rev. John Seward has a pastoral charge. His tour, of six week's service, was towards the western boundary of the Reserve. Within the limits of the Reserve, he observes, twelve churches have been formed within ten months. And when churches are thus rising, it is painful to see them as sheep without a shepherd.

The Rev. Abraham Scott has a pastoral charge in Steubenville, Jefferson county. His missionary labours were performed in several counties, and the term of his mission was eighteen weeks. He preached seventy-four sermons; visited fifty families; and rode upwards of nine hundred miles.

In many towns, which he visited, the inhabitants are regular in their morals, and a considerable number of them religiously influenced. Many of them are from respectable congregations, where they had enjoyed the stated preaching of the gospel. In a number of settlements the people have formed themselves into congregations, and in some into praying societies. They earnestly desire to enjoy the stated administration of the gospel and its ordinances; and are particularly anxious and distressed on account of the rising generation. Other parts of the country, which he visited, are not only destitute, but have no desire to enjoy gospel institutions; and appear insensible of their hopeless and deplorable condition without them. This was particularly the case in Munro county. Not a regular society was formed or likely to be formed soon. The people made no distinction between the Sabbath and other days. But notwithstanding this indifference, they generally attended on the preaching of the gospel, which they sometimes enjoyed by Missionaries.

In some places there has lately been an increased attention, and many are convinced of the importance of religious order. He thinks missionaries are much needed in this section of the country.

The Rev. Matthew Taylor spent thirty-two weeks in vacant settlements, and preached ninety-four sermons. Though there were no revivals of religion, within the compass of his labours, there were many pleasing appearances, and greater encouragement than there had heretofore been. So anxious were the people to hear the word, that some travelled from eight to twelve miles for that purpose.

The Rev. Joseph Treat has a pastoral charge in Sharon. The term of his mission was sixteen weeks, in which time he rode eight hundred and eighteen miles; preached eighty sermons; visited forty-six families; and assisted in forming two churches. Several towns in Medina county have been lately visited with

the special influences of the Holy Spirit, and some precious souls brought to bow to the sceptre of Christ.*

The Rev. William Williams spent twenty-three weeks in the missionary service. He travelled almost two thousand miles; preached one hundred and seventy-two sermons; visited one hundred and thirty families, and eleven schools, and formed three churches.

The pastoral charge of the Rev. Simeon Woodruff is in Tallmadge. He employed six weeks in the service of the Missionary Society, and preached twenty-four sermons. In addition to this he preached ten Sabbaths in neighbouring towns. Part of his labours were in Ravenna. The state of Society here, he thinks, is much improved. The people meet steadily on the Sabbath for social worship; and the prospect is favourable, that a church and society will soon be formed in this place. In Portage, he also preached in a part of the town where there had never been preaching before. Here he was encouraged to hope a church and society would soon be formed. In general the people were very attentive to hearing the word.

The Rev. Nathan B. Derrow was employed thirty weeks in Ohio and Indiana. During this period he travelled two thousand seven hundred and thirty miles, and preached one hundred and sixteen sermons. He assisted in the formation of a Bible Society, and was instrumental of establishing several Bible classes. He observed that as the number of ministers of the gospel increased, there was an increased attention to gospel ordinances.

The Rev. Orin Fowler received an appointment for a year as a Missionary to the state of Indiana. He was ordained for this purpose, at Farmington, in June last, by the North Association of Hartford county, and immediately set off on his journey. His travels were by the way of Buffalo to the Connecticut Reserve. On his journey he preached and visited as occasion offered. In about six months he travelled two thousand one hundred and eighty-three miles; preached one hundred and twenty-nine sermons; visited two hundred and fifteen families; and admitted fifty-nine persons to the privilege of church membership. His circuit included ten counties, in the middle and eastern parts of the state, until about the twelfth Nov. when he turned his course towards the Wabash, where he expected to continue two or three months, and then to return to the field which he had before occupied.

In every direction the people were anxious to hear the word preached. Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarcely an hour, yet he was able to supply but few of the pressing invitations. Many of his hearers of both sexes travelled through the woods eight, ten, fifteen, and some twenty miles on purpose to hear

* Further communications have been received from Mr. Treat, but too late to be here noticed.

preaching. So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

The anxiety of the people to see more missionaries was surprisingly great. He was often desired to thank the Missionary Society, and to request that more missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labours. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by missionaries.

(To be continued.)

CHEROKEE MISSION.

From the Panoplist.

Extracts from the Journal of the American Missionaries at Brainerd.

Continued from p. 566.

Oct. 17 Brother Hicks (a Cherokee chief) came to make us a visit, and to spend the Sabbath with us. He thinks the people are generally well pleased with our management of the school; says he hears no complaint, and will endeavour to persuade the parents of children sent to school, to keep them more constantly with us. He still thinks, there will be no want of children to fill the school, whatever may be the number we can admit. We think the greatest difficulty will be in retaining the children long enough to fix their habits, and finish their education. Many of these ignorant people appear to think that their children can become learned in a few months.

19. One of our girls, who has been with us about six months, and is about 10 years old, being told that her grandmother, who has the care of her, having brought her up from her infancy, was coming to take her from the school to go to the Arkansas, replied, with a trembling voice, "I don't want to go away," and immediately burst into tears. She has since wept much, and expressed a great unwillingness to

leave us. Her friends would doubtless be glad to continue her in the school, were they to remain on this side of the Mississippi; but we fear they will not consent to remove without her. The Arkansas emigration has already drawn off a number of our scholars. May the Lord send them teachers there, who shall train them up in the way of truth, and complete that, which we would gladly do for them.

20. The boy mentioned Sept. 5th, was this day sent for. He manifested a great unwillingness to leave us, would eat no dinner, and went away alone and wept. The man who came after him, said, the boy's father was well pleased with the school, and would be glad to have all his children here, were it not for the fear, that their mothers would take them away and keep them; and as the boy felt so bad about going, he would leave him for the present.

The little girl mentioned yesterday, finding this boy was left because he cried, said, "When they come after me, I will cry as hard as I can, and may be they will leave me too."

30. Being informed, that the king and chiefs of the upper towns were convened in council at brother Hicks's, it was thought best for one of us to make them a visit. This was assigned to Father Hoyt and he went out to-day for that purpose.

Nov. 2 Father Hoyt returned, and gave the following account of his visit. I arrived at brother Hicks's on the evening of the day I left home. Some of the expected chiefs had not arrived, and on that account the council had not formed. A number of men were standing around the two doors of brother Hicks's largest room, and others were standing within. I was invited to pass the crowd and walk in. On entering I observed the King seated on a rug, at one end of the room, having his back supported by a roll of blankets. He is a venerable looking man, 73 years old; his hair nearly white. At his right hand, on one end of the same rug or mat, sat brother Hicks. The

chiefs were seated in chairs, in a semicircle, each facing the king. Behind the chiefs a number of the common people were standing listening to a conversation, in which the king and chiefs were engaged. I was immediately discovered by Mr. Hicks, and invited to walk round the circle to him. The conversation was immediately stopped. Brother Hicks gave me his hand without rising; and then introduced me to the king and to those of the chiefs with whom I had not been previously acquainted; each in his turn giving me his hand without rising. A chair was then placed for me in the circle. As soon as I had taken my seat, the king enquired after the health of the Missionaries, the children, &c. They then resumed their conversation in their own language, continued it a short time, and closed. We were next informed, that supper was waiting. The king and chiefs filled the table, except the place which was assigned to me. The strictest order was observed at table, no one moving a hand until a blessing was asked, nor withdrawing until thanks were returned. The same order was observed at every meal afterward.

"The evening was spent in social conversation, which was carried on with the utmost freedom, Mr. Hicks being our interpreter. The king and chiefs expressed great satisfaction in the school, and many thanks to those who are engaged for the instruction of their children and people. The king observed, it was evidence of great love to be willing to teach and feed so many children without pay: and he did not doubt it would be greatly to the benefit of the nation, for though bad men could do more mischief when learned, the good would be much more useful; and he knew we taught the children to be good, and hoped many of them would follow our instructions.

"Notwithstanding the number of people collected, there was not the least disorder or tumult, all retired to rest at an early hour, and perfect stillness prevailed the whole night. The council was not formed until late the

next day. It was opened by a formal speech, delivered with animation, and heard with great solemnity. I was told that opening the council in this manner is an ancient religious rite, and considered as an appeal or prayer to the Good Spirit; though few, if any, now understand the meaning of the words used. Several letters were read in council by brother Hicks, respecting the exchange of country, but nothing of importance was done. The council adjourned a little before sunset, and the same order was observed the second night as the first.

"The next morning, being the second after my arrival, I mentioned to brother Hicks my desire to give them a talk, at some convenient time, while the council was sitting, if he thought it would be agreeable to the king and chiefs. He said it would, no doubt, be agreeable to them, and he would prepare the way by mentioning it as soon as the council met. The king and chiefs being seated in the council house, and the people gathered around, brother Hicks told them I had something to say, if they were willing to hear, and informed me that they would then attend to what I had to say.

"I immediately entered the council house, so called, which is merely a spacious roof, supported by posts set in the ground, and left open on all sides; except that it has a railing which extends round the whole building, leaving only an opening on one side about the width of a common door. Next the railing on the inside are benches round the whole building, on which the king, old men, and chiefs, are seated; the rest of the people stand on the outside of the railing. I stood a little below the centre of the house facing the king, with Mr. Hicks on my right as interpreter, my audience surrounding me on every side.

"After a short introduction, in which I expressed my thanks, that the Good Spirit had permitted me to meet them; that they had received me as a friend and brother; and were now giving me an opportunity to speak to

them, I endeavoured to exhibit the character of the true God, as a being of unbounded benevolence, and brought to view the evidences of this from the works of creation and providence;—told them the good book, which contained the principles of our religion, asserted and confirmed these facts, and also taught us, that to be happy we must be good; that to be truly good was to be like the Good Spirit; that He was displeased with sin, and well pleased only with that which was good, and those who did good;—yet He did good to all, and would have all men told what they must do in order to be happy. This was found in the good book, and the Good Spirit would have all men made acquainted with it. I endeavoured to show them, that the plan for missions and schools among them must have been devised solely for their good; nothing was asked from them; not a foot of their land, or any thing else.

"I then gave a brief statement of the feelings of the missionaries before they came out, and of others in our own country; particularly their ardent desire, that their red brethren might enjoy the same privileges they did; enumerated some of these, particularly the education of our children and its advantages; and observed, that they need not think it strange we were willing to do all we were doing for them without pay, as we found our own happiness in seeking to do them good; that we loved the children committed to our care, and found ourselves well paid for all we did for them, in the satisfaction the Good Spirit gave us in our work;—that the best way to secure our own happiness was to do what we could to make others happy;—and concluded by mentioning what had been said to us respecting small schools, where the children could chiefly live at home;—wished them to communicate their desires freely and fully on this subject; and though we might not be able to do all that we and they could wish, we would do what we could.

"I was heard with most fixed atten-

tion, and have reason to believe, from the starting tear on every side, that the warm feelings of brother Hicks imparted an affecting pathos to the interpretation, which was given sentence by sentence as I spoke. I continued my discourse much longer than was at first intended; being encouraged to do so from my own feelings, and the appearance of the audience.

"When I had taken my seat, a few words passed between the king and the chiefs, in their own language; after which the king said, they thanked me for the good talk I had given them, and were all well pleased with the whole of it. They knew, as he had told me the evening before, that nothing but a desire to do good, could induce us to instruct and feed so many children without pay. It was further observed, that they must now attend to business of great national importance, and, as soon as that was finished, they would attend to what I had said about other schools, and communicate freely according to my requests. I then observed, that I must leave them and return to the school; but, if agreeable, I would first take the king by the hand, in token of our mutual love and friendship, and of the mutual love and friendship that subsisted between his people, and all concerned in the mission. The king most cordially gave his hand, as a token and seal of this, while I implored the divine blessing upon him and his people. This being done, the chiefs all rose from their seats, came up to me, one by one, and each gave his hand in a most affectionate manner. This closing scene was to me truly impressive, and I think will not soon be forgotten.

"Brother Hicks left the council, and accompanied me a short distance on my way. While by ourselves he assured me, there was no dissimulation in what I had seen; that all were highly pleased, and he thought much good would result from the interview."

Nov. 4.—The parents of Catherine Brown called on us. They are on their way to the agency. The old

grey-headed man, with tears in his eyes, said he must go over the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses, and hogs, until he had very little left. He expected to return from the agency in about 10 days, and should then want Catherine to go home, and prepare to go with him to Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would soon send her to him with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year's tuition; but we fear she must go. The Lord can and will order otherwise, if, on the whole, it is for the best.

20.—We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the agency to go to the Arkansas, stopped yesterday for the purpose of taking her along with them. She knew that she needed more information to be prepared to go alone into the wilderness; and intreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries.—Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her for ever: but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go

and live with them as long as she pleased. He wished her to have more learning.

Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and they departed.

Precious babe in Christ; a few months ago brought out of the dark wilderness; here illuminated by the Word and Spirit of God; and now to be sent back to the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, "Our Father!" O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers.

25.—A white man, who has a Cherokee family, and is himself about as ignorant as most of the Cherokees, brought back his son, who had been home on a visit. The father said he was greatly discouraged about trying to give his son an education, and did not know what to do about bringing him back; as he thought the white people were determined to have the country, and it was likely he should be obliged to remove over the Mississippi before his son could learn enough to do him any good. He said many of the Cherokees were discouraged, and keeping their children at home on the same account. We told him this need not make any difference in regard to sending their children to school; for in the event of the removal of the nation, the children would be removed also; and what was lacking in the education of children admitted to school; here, should be finished there. He seemed much pleased with this; and said, he did not before expect we would be willing to go so far.

He should never go, unless he was obliged to do so.

These people consider the offer of taking reserves, and becoming citizens of the United States, are of no service to them. They know they are not to be admitted to the rights of freemen, or the privilege of their oath, and say, no Cherokee, or white man with a Cherokee family, can possibly live among such white people, as will first settle their country.

38.—The great talk, for which the people began to assemble on the 20th Oct. was closed yesterday. The United States' commissioners proposed to the Cherokees an entire change of country, except such as chose to take reserves, and come under the government of the United States. This proposition they unanimously rejected, and continued to reject, as often as repeated, urging that the late treaty might be closed as soon as possible. Nothing was done.

NEW PRESBYTERIAN CHURCH IN NEW-ORLEANS.

The New-Orleans Chronicle, of the 11th ult. in giving an account of the celebration of the anniversary of General Jackson's Victory at that place, on the 8th January, makes the following statement, which to the friends of Zion will be peculiarly gratifying:

"Among the interesting occurrences which distinguished the late anniversary, we had the pleasure of witnessing the ceremony of laying the Corner Stone of the *First Presbyterian Church in New-Orleans*. Never has this community been called to witness so splendid a scene. The concourse of distinguished citizens—the elegant and imposing appearance of the different Lodges of Masons—and the decorum, harmony and satisfaction every where visible, rendered the occasion peculiarly impressive. At two o'clock, the procession was formed by the Marshals at the Grand Lodge on Rampart-street, in the following order: *Members of Masonic Lodges clothed and decorated—Trustees of the Presbyterian Church—*

the Clergy—The Governor and Officers of his staff—Secretary of State—Maj. Gen. Ripley and Com. Patterson, with the Officers of their respective commands—Music—Senate and House of Representatives of Louisiana—Judges of the Parish, District, Criminal, Supreme and Federal Courts—resident Consuls—Citizens and stranger,—Grand Master and Officers of the Grand Lodge of Louisiana—under the Escort of three Companies of Light Dragoons the Louisiana Guards and Washington Foot Artillery.

On reaching the scite of the contemplated edifice, the Grand Master proceeded to lay the corner stone with the usual solemnities, and beneath it was deposited a superb silver plate, engraved for the occasion, bearing the motto,

"JESUS CHRIST,

"THE TRUE GOD AND ETERNAL LIFE,"

and designating the time of founding the business, together with the names of the Pastor and the Trustees of the Church.

The ceremony of laying the stone being completed, Rev. Mr. LARNED, Pastor of the Presbyterian Church, rose and spoke to the assembly. Upwards of 7000 persons evinced by their unbroken silence, their attention to his eloquent impressive address. At the conclusion of the services the procession was reconducted to the Lodge by the marshals, and the spectators dispersed in a quiet and orderly manner.

We cannot close our remarks without expressing that cordial pleasure which the recent anniversary was so well calculated to inspire. The gladness exhibited among all classes in welcoming the birth of a new public institution; the liberality manifested by Christians of every name in lending to the occasion their aid and their presence, the good feeling which seemed to predominate over all private and all national prejudices, afforded a spectacle too animating to be soon forgotten."

From the Recorder.

DWIGHT'S THEOLOGY.

The fifth and last volume of this work is just out of the press. During

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the author's life, no divine in New England filled a wider space in the public mind than he, and we are happy to learn that the patronage for his great work on Christian Theology, has been so prompt and liberal, that the whole edition consisting of two thousand copies, has been engaged before the printing was finished. We regret, however, that the edition was no larger, as many would doubtless be glad to possess the work, who will not now have opportunity. It consists, it is well known, of a system of discourses which the author prepared, with great labour and attention, and preached several times to his pupils, in his character of Professor of Divinity in Yale College—an office which he held in addition to that of the Presidency. This work will be esteemed a valuable possession by the common Christian reader, as well as the theologian, and will be particularly interesting to the author's numerous pupils, who are scattered throughout all parts of the country; and by whom his memory is cherished with great regard and veneration. These discourses are printed in a style that does honour to the American press. They comprise an extensive system of theology; and every reader, on perusing them must admire the variety and extent of the author's knowledge, the comprehensiveness of his views, the splendour of his eloquence, the warmth of his benevolence, and the ardor of his piety.

A Pupil of Dr. Dwight.

DONATIONS TO MR. HYDE.

Since our last we have received for Mr. Hyde, the following sums:—From a lad 9 years old, 50 cts.; from a friend in Washington, \$1; from Rev. D. Austin, Norwich, \$5; from Col. Asa Fitch, Bozra, \$5; from Mrs. A. Fitch, \$5; from Miss Fanny Fitch, \$3; from the Rev. Seth Burt, Norway, N. Y. a contribution from his people \$15, accompanied with the following letter to Mr. J. B. Hyde.

The minister with his christian friends in Norway, Herkimer county, N. Y. to Mr. Jabez B. Hyde, at Seneca village, sendeth greeting.

Dear Brother.—We take the paper which you take, the Religious Intelli-

gencer which brings us "good news of great joy," which has brought us good news from you and your people. After reading, in conference, your second communication to the Editor, with the notices of different donations to you, and the letter addressed to you by a lady in Middletown, N. J. we could no longer content ourselves with weeping, and joyful admiration, wishing you well, and commending the charities of others, and wondering why some missionary society did not speedily patronize you; but we determined to do something for you ourselves without any further delay. We appointed a public contribution for you on the succeeding Sabbath; which was last Lord's day. Unhappily, the audience was unusually small. In the intermission, the friends assembled at a dwelling house, where they could be more comfortable than at the sanctuary, and I read to them, in connection, the most of what had come to hand, that Mr. Whiting has published respecting you and your people, and made a few observations, &c. At the close of the public exercises, we took up the proposed contribution, which together with what was handed in on the evening of the Sabbath, amounted to the small sum of fifteen dollars, which we send to you by the way of your kind friend. A child, only 8 years old, gave a dollar of this, the sum of what she had received from time to time in little presents and rewards. Having consecrated it to the heathen, wholly of her own accord, but doubtless in consequence of hearing much said in the family and elsewhere upon religious subjects, the state of the heathen, and the need and importance of assisting to evangelize them, she could not now be denied the privilege of giving it to the Seneca Indians, saying, that it would buy them one Bible. It was proposed to her to reserve a part of it to aid the missionary cause at some other time. She wept; and could not be pacified, without giving it all now.

We might send you this letter, with the enclosed, more directly than

by your friend; but there are reasons for sending it first to Mr. Whiting. We are conscious of not being altogether influenced by a Pharisaical spirit, but by a desire still farther to benefit the cause of Christ. There are occasions of doing good, when we should not let our left hand know what our right hand doeth. Again, there are occasions, when it may be suitable and expedient that what we do be published, and when it may be done with unostentatious, and even benevolent motives, "to provoke unto love and to good works." We have been thus excited, and would be still; and we would gladly help to excite others.

Beloved brother, whether you be sooner or later, or not at all, taken under the care of a Missionary Society, we believe you will be more and more assisted, and enabled to prosecute your benevolent objects to advantage. We should be pleased to have you duly patronized by an efficient society. But perhaps God designs you should not be, at least for the present; and that, because you can be otherwise adequately assisted; and seeing the publication of your situation and circumstances and prospects, while you need the patronage of individuals in the Christian public, affords a most evident and effectual and pleasing call to the neglected duty of "honoring the Lord with our substance," and is peculiarly well calculated to help excite more powerfully and extensively that spirit of *effective* zeal and engagedness in the cause of Missions, and of evangelizing the world which so greatly needs to be thus excited.

Brother, may you ever enjoy "the good will of Him that dwelt in the bush," and be supported and strengthened by the arm of the mighty God of Jacob; and may you be greatly and happily succeeded in your good work. We all need, what you profess only to need, "thankful hearts and an abiding sense of our unworthiness, and the obligations that are on us." Let us pray for each other. It is not our part to dictate; but we hope soon to hear of your having received ordi-

nation. It seems expedient that you should be at the head of a Missionary establishment among our Seneca Brethren.—You and your family, and your interesting people, we "commend to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified."

Yours, in the best of bonds, for myself and others, SETH BURT.

MR. J. B. HYDE.

Norway, Feb. 3d, 1819.

P. S. I should esteem it a favor, if you could make it convenient to write to me at this place, giving further interesting information, &c.

In our last we gave a statement of the bequest of Mrs. LEWIS, late of New-London, to several benevolent Institutions. Our information was not correct; we therefore copy from a New-London paper the following statement.

To the first Ecclesiastical Society in New-London, \$1000.

To a Cent Society for the deserving poor in New-London, \$500.

To the Asylum for the Deaf and Dumb persons in Hartford, \$2000.

To the Domestic Missionary Society of Connecticut and its vicinity, \$2000.

To the Education Society of Yale College, \$2000.

To the Connecticut Missionary Society, \$1200.

SELECT SENTENCES.

Argue not with a man whom you know to be of an obstinate humour; for when he is once contradicted, his mind is barred up against all light and information: Arguments though never so well grounded, do but provoke him, and make even him afraid to be convinced of the truth.

Nothing is more despicable, or more miserable, than the old age of a passionate man. When the vigor of youth fails him, and his amusements pall with frequent repetition, his occasional rage sinks by decay of strength, into peevishness; that peevishness, for want of novelty and variety becomes habitual; the world falls off from around him; and he is left as Homer expresses it to devour his own heart in solitude and contempt.